

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Book of Hassnain: The Sun of Secrets of Point

كتاب الحسنين: شمس أسرار النقطة

### PEACE BE UPON THE MASOOMEEN

Muhammad ibn Abdullah (S.A.W)

Fatima bint Muhammad (S.A)

Ali ibn Abi Talib (A.S)

Hassan ibn Ali (A.S)

Hussain ibn Ali (A.S)

Ali ibn Hussain (A.S)

Muhammad ibn Ali (A.S)

Jafar ibn Muhammad (A.S)

Musa ibn Jafar (A.S)

Ali ibn Musa (A.S)

Muhammad ibn Ali (A.S)

Ali ibn Muhammad (A.S)

Hassan ibn Ali (A.S)

Muhammad ibn Hassan, The Master of Time, Al Mahdi (A.S)

## **Purpose of Writing the Book**

This book is intended to support seekers on the spiritual path, particularly those who have reached a standstill and are unsure how to proceed. The journey of spirituality is among the most difficult, accessible only to a select few. While I may refer to it as "learning" for simplicity, the reality is that this knowledge is not something one can acquire through effort alone; it is a divine gift bestowed by God, revealed to the hearts of those who are truly ready to receive it.

## **Important Notice to Readers**

This book contains spiritual practices and rituals that are profound and transformative. It is essential to approach them with caution and respect. Readers are strongly advised not to engage in these practices without the guidance of a qualified spiritual mentor. These teachings are intended for those who have already achieved a significant level of self-purification and self-reflection. Attempting to practice them prematurely or without proper guidance could lead to unintended consequences. Please ensure you are spiritually prepared before undertaking any of the practices described in this book.

## The Divine Chain of Knowledge

One cannot attain the true recognition of Allah without first recognizing the 14 Infallibles. All hidden and sacred knowledge has been transmitted through these 14 holy figures. Allah bestowed this knowledge upon Prophet Muhammad through Archangel Jibraeel. From there, it was passed down: Imam Ali inherited it from Prophet Muhammad, Imam Hassan from Imam Ali, Imam Hussain from Imam Hassan, Imam Zain al-Abideen from Imam Hussain, Imam Muhammad al-Baqir from Imam Zain al-Abideen, Imam Jafar al-Sadiq from Imam Muhammad al-Baqir, Imam Musa al-Kazim from Imam Jafar al-Sadiq, Imam Ali al-Ridha from Imam Musa al-Kazim, Imam Muhammad al-Taqi from Imam Ali al-Ridha, Imam Ali al-Naqi from Imam Muhammad al-Taqi, Imam Hassan al-Askari from Imam Ali al-Naqi, and finally, the master of our time, Imam Mahdi, inherited it from Imam Hassan al-Askari.

The Holy Imams also imparted this sacred knowledge to their close companions. For instance, Imam Ali shared the hidden knowledge of *Ilm al-Balaya wa al-Manaya* with Meesum al-Tammar, and a chain of individuals, both from Ahlul Sunnah and Shia, have received these divine teachings from the Imams. Some Sufi orders also claim a lineage that traces back to Imam Ali. However, it is important to note that the Ahlulbayt have condemned the Sufis and distanced themselves from them.

My purpose in writing this book is not to prove anyone right or wrong, but to disseminate this profound knowledge to those who are truly worthy of it.

### Hadith of the Golden Chain:

**Ishaq Ibn Rahwayh said:** “When Imam Ali al-Ridha arrived at Neyshabour and decided to leave the city to join Ma'mun, the hadith scholars gathered around him and said: "O son of Allah's apostle, are you leaving us without pronouncing a beneficial hadith for us?" He (Ali al-Ridha) while sitting in palanquin let his head out and said: "I heard from my father Musa ibn Jafar who said he heard from his father Jafar ibn Muhammad who said he heard from his father Muhammad ibn Ali who said he heard from Ali ibn Hussain who said he heard from his father Husayn ibn Ali who said he heard from his father, the commander of the faithful, Ali ibn abi Talib who said he heard from Allah's apostle, peace be upon him and his household, who said he heard from Gabriel who said he heard that Allah said: “There is no god but Allah is my fortress whoever enters my fortress shall be safe from my punishment" and when the convoy moved he (Ali al-Ridha) shouted: "There are few conditions and I am one of its conditions””.

The Hadith of the Golden Chain is regarded as one of the most elevated, pure, and reliable hadiths in the entire corpus of Hadith literature. This is because every narrator in its chain is Masoom (infallible). In spiritual terms, this hadith holds immense significance and offers numerous benefits. Ahmad ibn Hanbal, one of the most esteemed scholars of Ahlul Sunnah, famously stated that merely reciting the names of the narrators in this chain over someone afflicted with madness would, by God's will, cure them. Additionally, if recited during times of hardship, it has the power to remove difficulties.

As mentioned, all the narrators of this hadith are divine and infallible, making the hadith itself a source of indescribable spiritual benefits and profound meanings. The statement of Imam Ali al-Ridha, "But it has some conditions, and I am one of those conditions," not only affirms his Imamate but also highlights his exalted rank and the unique station granted to him by Allah. It underscores the belief that one cannot attain the highest levels of spirituality without recognizing and understanding the significance of these holy individuals.

## The Different Realms

In Islamic mysticism and spirituality, there are various spiritual realms described, yet their true nature remains largely unexplained because the human intellect cannot fully grasp or perceive them. I will not tell you much about these realms because a normal person will never be able to understand them and it is just the sight of the heart with which one can perceive these realms. Later, I will tell you what is meant by "Heart". Our senses, which are limited to perceiving the physical world, are inadequate for understanding these higher realms. These senses serve only the material world we inhabit and are of no use in the spiritual journey. The perception of these spiritual realms transcends the capabilities of our ordinary senses.

The first realm is **Alam al-Mulk**, also known as **Alam al-Nasoot**. This is the physical world where humans reside, encompassing tangible elements like sand, water, and rocks. However, there is a subtle distinction between Alam al-Mulk and Alam al-Nasoot. Alam al-Mulk refers to the physical world itself, while Alam al-Nasoot pertains to how humans perceive and experience this world. This is the lowest of the spiritual realms (it is more of a physical realm but, because of our senses it is linked to the spiritual realms), where humans exist in their biological form, as we are inherently biological beings by nature.

The second realm is **Alam al-Malakut**, which is the world of Angels. It is a level above Alam al-Nasoot. In this realm, angels reside and fulfill their divine duties, which include worshipping Allah and carrying out assigned tasks. Angels occupy various ranks within this realm. Some are designated to stay within Alam al-Malakut, while others have the ability and permission to traverse both higher and lower realms.

The third realm is **Alam al-Jabarut**, the world of divine essence. Those who attain the ability and rank to enter this realm are known as Majzub (meaning individuals deeply absorbed in divine presence to the point of becoming detached from the material world). These individuals are so immersed in their spiritual state that they become unaware of the physical world and its events. In reality, they have little to no connection with the material realm. When they speak, their words are always fulfilled without fail. Majzubs are constantly in a state of divine presence and often prefer to avoid interaction with people. However, this detachment is not necessarily the ideal state for someone who has reached the station of Alam al-Jabarut. It occurs because their spiritual capacity limits their ability to interact with beings from multiple realms simultaneously. They may choose to sever or limit their connections with one realm to maintain balance in their spiritual experience. In contrast, the Imams possess an unbounded spiritual capacity, allowing them to engage with all realms simultaneously. Their spirituality is so expansive that they can interact with beings from different realms at once. Followers who adhere strictly to their teachings may also develop

significant spiritual capacity, enabling them to manage interactions across various realms more effectively.

The next realm is Alam al-Lahut, the highest of all spiritual realms. Present within this realm are the 14 Infallibles, and only their true lovers and followers can access this station, and only through their light. Attempting to reach this realm through one's own spiritual power alone can result in madness or death; it is only through the light of the 14 Infallibles that one can attain this exalted level. Allah first created Prophet Muhammad, then created Imam Ali from his light, and subsequently, the remaining eleven Imams were also created from this same divine light. Fatimah, the daughter of the Prophet, played a crucial role in this divine creation, without her, Imam Ali would not have been created, as there was no equal to Fatimah in her virtue and status. Alam al-Lahut is the divine realm from which the concepts of Oneness and Unity originate.

## How to Enter these Realms?

The only way to enter these realms is through dhikr, the recitation of the names of Allah, particularly the Ism-e-Zaat (the Essential Name of Allah). Among these names, the name "Allah" itself is paramount. One cannot truly grasp the essence of Allah's Unity without constantly chanting this sacred name, known as the Ism-e-Azam. This name encompasses all the secrets of the universe and provides a secure passage to the spiritual realms. This is the secret of "Hoo".

However, there is a crucial condition: the love of the Ahlulbayt. If someone claims to have chanted the name "Allah" and gained the ability to perceive divine truths but does not possess genuine love for the Ahlulbayt, they are merely experiencing illusions and mirages. Such a person is being deceived by Iblees (Satan) and is under the influence of false perceptions and views. True spiritual vision and access to the divine realms are only achievable through the love and guidance of the Ahlulbayt.

For a seeker of divine hidden knowledge who feels drawn to the love of Allah and the Ahlulbayt and desires to explore the unseen realms, it is essential to begin with the recitation of the name "Allah". Just chant it as much as you can either with your tongue or in your heart. It is up to you. When I started my journey, I used to chant it **125000** times daily. I became absorbed in this word and get many favors. The first step is to cease all sinful actions and hold oneself accountable for one's deeds. Self-reflection is crucial.

At night, take time for self-assessment and ask yourself, "O servant of Allah, what actions did I perform today? Were any of these actions influenced by Satan?" If you find that you have committed sins, seek Allah's forgiveness. If not, express gratitude and praise Allah for this. **Imam Musa al-Kazim** emphasized that true followers are those who rigorously account for their daily actions and strive for self-purification.

## One Thing to Keep in Mind

This journey is one of secrecy and profound personal experience. In the early stages, it is crucial not to disclose your experiences or the insights you gain to others. Share your experiences only with your spiritual mentor, as there is no veil between you and your mentor. He is your guide and

confidant. As you progress and reach higher spiritual stations, you will naturally come to understand what to share and what to withhold. You will be amazed by the divine favors and guidance you receive, which will protect you from falling into negative or harmful situations.

I will now share information about hidden knowledge, the realms, and specific practices. However, it is crucial to remember that these rituals should only be undertaken under the guidance of a qualified mentor. I will not be responsible for any consequences or outcomes resulting from the application of this knowledge without proper supervision.

## **Imam Ali: The Dot Under the “Ba”**

### **Imam Ali said:**

*“Know that all the wisdom of the Heavenly Scriptures are in The Qur’an and whatever is in The Qur’an is in the Fatiha and whatever is in Fatiha is in Bismillah and whatever is in Bismillah is in the ‘Ba’ of Bismillah and whatever is in the ‘Ba’ of Bismillah is encapsulated in the dot under ‘Ba’; and I am that dot under ‘Ba’.”*

### **Interpretation:**

The statement "All the wisdom of the heavenly scriptures is in the Quran" signifies that the Quran encompasses and preserves the knowledge of previous holy books. When it is said that "Whatever is in the Quran is in Fatiha," it means that Surah Al-Fatiha contains all the knowledge found in the Quran. Similarly, "Whatever is in Fatiha is in Bismillah" implies that all the knowledge and secrets of Fatiha are contained within the phrase "Bismillah" (In the Name of Allah). Furthermore, when it is said "Whatever is in Bismillah is in the Ba of Bismillah," it denotes that the knowledge and secrets of "Bismillah" are embodied in the letter "Ba" of the phrase. Finally, "Whatever is in Ba is in its dot" means that all the hidden meanings and divine knowledge contained in "Bismillah" are found in the dot of the letter "Ba."

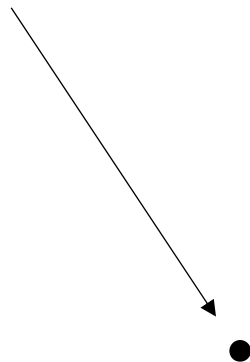
The statement "I am the dot under the Ba" is profound and contains many great secrets. Later I will tell you about it. This statement is particularly associated with Sufism and Irfan (Shiite philosophy). May Allah curse the enemies of Ahlulbayt. Some detractors claim that this statement was not made by Imam Ali and is wrongly attributed to him. Such claims are based on limited knowledge. Although the earliest recorded mention of this statement appeared 600 years after Imam Ali, this does not invalidate it or suggest it was falsely attributed to him. The nature of this knowledge is hidden and transmitted spiritually from person to person, rather than through conventional means like Islamic history or science. This esoteric knowledge is passed from heart to heart, and there is a concept of "**Promise**" involved, if this knowledge is shared before the demise of the person to whom the promise is made, its impact diminishes. Additionally, this statement was intended for the most devout and pure followers of Imam Ali, not for the general public. Therefore, it was not documented earlier because it was meant for selected individuals. As the knowledge gradually spread, it eventually appeared in various books and among different people.

## What is the “Dot”?

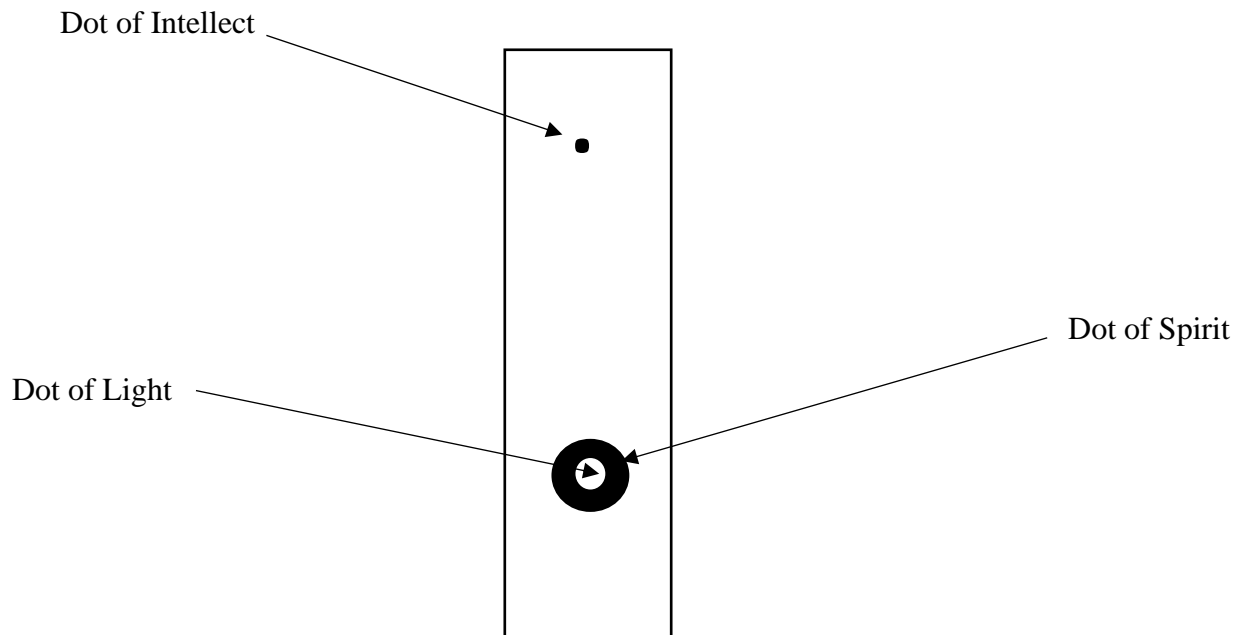
The dot used in Arabic letters (harroofs, or alphabets) holds significant power, much like the words and letters themselves. This concept, known as Ilm al-Harroof, was revealed to Prophet Muhammad and passed down through the Twelve Imams, who then taught it to deserving individuals, either in physical form or through dreams.

The dot's power is evident in how it affects the letters. For instance, if you remove a dot from the letter “Jeem,” it transforms into “Haa,” and removing a dot from “Zaal” changes it to “Daal.” Similarly, removing a dot from “Saa” turns it into “Taa,” and so forth. If the dot is removed from the letter “Ba,” it ceases to be a letter, losing its pronunciation and effect. This illustrates that the dot possesses immense and unimaginable power. Allah created the letters, and while some letters do not require dots to form meaningful combinations, the dot itself is integral to the structure and meaning of many letters.

## Illustration of Dot:



There are three dots in everyone. The dot of Intellect, the dot of Spirit and the dot of Light. The dot of light is within the dot of spirit. It can be illustrated as;





## **Spirit and Light United in Purification, Not Intellect:**

Allah is the Light of the Heavens and the Earth, and as our Creator, He made humans from dust. When Allah created Adam, He breathed His Ruh (spirit) into him. Since Allah is Light, and He placed His spirit within Adam, the spirit and light are inherently connected. In the journey of wayfaring and self-purification, a person aims to focus on the dot of the spirit, creating space for the dot of Light. This dot of Light is embedded within the dot of the spirit with the purpose of forming a chain that guides people toward purification.

Our world, known as Alam e Nasoot, is full of desires and lust, which can contaminate the spirit. To counter this, a seed, the dot of Light, is instilled in the spirit. As a person performs good deeds, seeks the Marifah (deep knowledge) of Allah, and attains this Marifah, the dot of Light grows stronger and larger, gradually filling and purifying the dot of the spirit. The dot of intellect, on the other hand, plays an indirect but crucial role in this purification process.

When Adam was sent to Earth, Archangel Jibrael approached him with a choice between three things: Intellect, Modesty, and Deen (faith). Adam chose Intellect, and Jibrael informed him that Modesty and Deen would remain with Intellect. Wherever there is Intellect, there will also be Modesty and Deen. Thus, the dot of Intellect aids in overcoming desires, supporting the process of purification.

## **Imam Ali, The Dot of “Ba” (Remaining Part):**

Now, returning to the central question: What is the connection between the dot and Imam Ali, and how can he embody the dot when there are only three dots—the dot of Spirit, the dot of Light, and the dot of Intellect? The answer lies in understanding that Imam Ali is the perfect amalgamation of all three dots. He embodies intellect, modesty, faith, true spirit, and divine light. Created from the light of Prophet Muhammad 2000 years before the creation of Adam, Imam Ali possesses the knowledge of all divine scriptures and hidden wisdom. He is the gateway to the city of knowledge.

But why is he referred to as the dot beneath the letter "Ba"? As I previously explained, Allah has placed all divine knowledge and power within the "Ba," choosing this letter because it begins "Bismillah," which is an Ism-e-Azam, the greatest name of Allah. "Bismillah" is the origin of all that is good and a shield against evil and darkness. Similarly, Imam Ali is intimately connected with goodness and far removed from evil and wrongdoing. Only those who are righteous can truly love him, and through their love and devotion to Imam Ali, they can ascend to the highest levels of spirituality.

## **Why Imam Ali is the Dot Under the Ba and Not Prophet Muhammad?**

Prophet Muhammad said, "Ali is from me, and I am from Ali." This statement highlights the profound connection between the Prophet and Imam Ali, as both were created from the same divine light. Imam Ali is not only the inheritor of Prophet Muhammad but also the witness to the truth of his prophethood, bearing testimony and belief when others did not. This made him the rightful inheritor of the Prophet. However, these roles and connections are meant for this worldly existence. In the spiritual realm, Imam Ali's purpose and position were predetermined, with no differentiation

between him and the Prophet except in their respective stations and levels. Prophet Muhammad is the Seal of the Prophets, completing the line of prophethood, while Imam Ali, as his inheritor and the first Imam, stands as a living proof of Prophet Muhammad's prophethood and Allah's proof over His creation.

The significance of Imam Ali being the dot under the "Ba" is deeply symbolic. It indicates his righteousness and the inevitable opposition he would face. This fact alone serves as a testament to his righteousness, and those who oppose him are consequently marked as cursed, for Ali is the embodiment of truth and virtue.

## **Stations in Spirituality**

There are numerous stations in spirituality, such as the station of life and the station of death. While many paths and interpretations exist, I will only share what my Master taught me, as it is the purest and most profound knowledge, leading to the best of spiritual stations.

### **Imam Ali said:**

“Die before death reaches you.”

This statement holds many interpretations, but I will explain it as taught by my spiritual guide. The word "Die" refers to seeking and preparing oneself, while "Death" symbolizes Haqiqah, which in a simple sense means truth or reality. However, in the spiritual context, Haqiqah refers to reaching the station of "Dying for Allah" or Fana Fillah. This is the stage where a person completely loses their individual self and is solely absorbed in the remembrance of Allah, the One and Only. It is considered the final stage of Marifah (Divine Knowledge). Out of 70,000 people who embark on the path of Marifah, only one may attain this station.

At this point, the person becomes fully immersed in the Oneness of Allah. When some individuals enter this stage, they may begin to say things that are difficult for ordinary people to comprehend. Some even misunderstand their experiences, falsely claiming divinity themselves. However, this confusion arises when someone follows this path without the guidance of a true spiritual mentor. Without proper guidance, they can easily fall into error.

As of now, I have not told you about the spiritual practices and Amaal's. But, soon I will tell you about these things. But, again don't perform any of these rituals (Amaal's) without a guide and permission.

## **The Hidden Knowledge of Letters**

Allah, the Creator and Master of the entire universe, created the Pen and the letters, imparting their knowledge to His prophets, who in turn passed it on to their successors. Each letter holds immense power and possesses a specific nature. This nature, when combined in various forms, influences every human being through their names, as names are composed of letters. I will reveal to you the nature of these letters and the incredible things they are capable of doing.

### **The Letter “Alif”:**

This letter holds a unique significance, as it is the initial in both Allah's name and Prophet Muhammad's name, "Ahmad." If a person recites this letter a specific number of times, they will always find success, their enemies will be defeated, and they will gain insight into the divine realities of Allah.

### **The Letter “Ba”:**

The one who recites this letter will consistently find success and gain profound knowledge through divine guidance. They will also develop the ability to perceive the unseen creatures of Allah.

### **The Letter “Ta”:**

The one who recites this letter will be beloved by all of Allah's creation. They will be loved by everyone, making it especially effective for gaining the affection of others (Tashkeer e Khalaq).

### **The Letter “Tha”:**

The reciter of this letter will be granted profound knowledge, enhancing their problem-solving abilities. Their enemies will fear them, and their sorrows will be alleviated.

### **The Letter “Jeem”:**

This letter is incredibly powerful and holds great significance. The one who recites it will gain extraordinary abilities, including the power to command and instill fear in Jinn, who will both fear and obey them.

There is a narration about an incident involving **Imam Musa Kazim** while he was imprisoned. When three of his followers came to visit him, they were aware that spies of the Abbasid Caliph were present. In response, Imam Musa Kazim simply uttered the letter "Jeem." Each of the three followers interpreted the letter differently, leading to their individual interpretations, which ultimately saved them from the oppression of the Abbasid Caliph.

### **The Letter “Ha”:**

This letter is indeed very mysterious. It has the power to instill goodness in the hearts of people. Those who recite this letter often witness profound and unusual divine realities. The sacred traditions are deeply embedded in their hearts. Moreover, the reciter of this letter is blessed with good health, wealth, and, if they reach the final station associated with this letter, they will have the ability to rule over others.

The names of Imam Hassan and Imam Hussain starts with this letter. Imam Hassan is known for his generosity and Imam Hussain is known for his great sacrifice and his rule over the hearts of the people.

### **The Letter “Kha”:**

This letter is linked to wellness and ensures that the reciter remains safe and sound. However, it's important for those who recite this letter to avoid consuming too much food that is dry in nature.

### **The Letter “Daal”:**

The reciter of this letter will gain the ability to see all the unseen creatures of God, and they will be loved and obeyed by everyone. The benefits of this letter are so numerous that it would be impossible to list them all here.

### **The Letter “Dhaal”:**

The letter “Dhaal” offers numerous benefits and exerts a unique influence on animals. Reciting this letter will earn the respect of everyone. It is also beneficial to recite the letter “Haa” alongside it. Additionally, inscribing this letter on a ring during a particular time and day can help achieve Taskheer e Khalaiq, enhancing one's ability to command creation.

### **The Letter “Ra”:**

The letter "Ra" offers numerous significant benefits, particularly in fostering love and respect.

### **The Letter “Laam”:**

The letter "Laam" provides various benefits, including remedying speech impediments and overcoming Jinn. Those who master this letter can instill fear in Jinn and effectively confront them.

### **The Letter “Qaaf”:**

This is a very peculiar letter. The reciter of this letter gains the ability to accomplish anything. Whatever they think or say will certainly come to fruition. If the reciter curses someone, that person will surely die. However, one should fear Allah and refrain from speaking unnecessarily. Use it only to protect people from oppressors. This letter is a weapon against the Jinn and is used for self-purification.

At this point, I think that it is enough explanation for the letters. There are some letters remaining. I will tell you about them at some other place in the book.

### **My Personal Experience with Letters:**

I used to recite the letters in a specific way and in the exact amount that my spiritual mentor prescribed. In spirituality, there is a precise quantity for everything, and the practices won't work if not recited correctly. Following my spiritual master's instructions, I found that eventually, whatever I thought or said began to come true. For instance, I was with my younger cousin on the roof, and he speculated that two kites would compete, with the black kite winning. I replied that the black kite would be torn soon. Immediately, a strong wind caused the black kite to be caught on a rod and torn apart. My cousin was astonished, but when he asked me to cut the string of the white kite, I said it would happen automatically, and it did. Later, he wished to play cricket despite

the strong sunlight, and I predicted that clouds would cover the sun, which they did. There were many such incidents, but I eventually stopped reciting this dhikr because I feared that if I said something negative, like cursing someone, it would come true, leading to unintended consequences.

## Finding the Ism e Azam

To discover the Ism-e-Azam for a person's name, follow this simple method. Reciting the Ism-e-Azam is crucial for perceiving all true realities. Ensure you recite it in the exact number corresponding to the letters in your name for it to be effective. Maintain regular daily prayers, avoid sins, and wear clean clothes. For women, avoid reciting it during times of impurity. This practice will help you find the greatest name of Allah related to your name.

ط	ح	ز	و	هـ	د	ج	ب	ا
9	8	7	6	5	4	3	2	1
ص	ف	ع	س	ن	م	ل	ك	ي
90	80	70	60	50	40	30	20	10
ظ	ض	ذ	خ	ث	ت	ش	ر	ق
900	800	700	600	500	400	300	200	100
								غ
								1000

This is known as the Abjad Table, which is also used in Ilm-e-Jafar. Later, I will provide an overview of Ilm-e-Jafar and some of its practical applications. This knowledge spans a broad domain, but I will only offer a brief introduction. I personally believe that this knowledge should be kept concealed, as its misuse by those lacking understanding could lead to harmful outcomes, such as the cursing of one another.

To calculate the Ism-e-Azam for a person's name, follow these steps:

- Write Your Name in Arabic:** For example, for the name Ali (علي), break it down into its individual letters:
  - ع
  - ل
  - ي
- Find the Numerical Value for Each Letter:** Using the Abjad Table, find the numerical value for each letter:
  - 70 = ع
  - 30 = ل
  - 10 = ي
- Add the Values Together:** Sum these numbers to get the total value for the name:

- $70 + 30 + 10 = 110$
- 4. **Recite the Corresponding Name of Allah:** Find the name of Allah that corresponds to this total value. You can look up the numerical values of Allah's names online or from other sources. For instance, for a total value of 110, the name "Ali" (Al–Ali) corresponds, as it shares the same numerical value.
- 5. **If No Exact Match:** If you cannot find a name of Allah with the exact total value of your name, you can combine two or three names of Allah to match the value.

Make sure to recite the corresponding name of Allah in the exact number of times as the total value derived from your name.

### **One Important Instruction:**

To determine the Ism-e-Azam that corresponds to a person's name, follow this fundamental method, but ensure you include your mother's name in the process. First, calculate the numerical value (adaad) of your name and then do the same for your mother's name. Add these values together as previously explained. Once you have the combined total, find the name of Allah that matches this number.

It is essential to include your mother's name in this calculation to achieve a pure Ism-e-Azam. In spiritual practice, the Ism-e-Azam is considered complete only when it incorporates both your name and your mother's name. This is because, in spirituality, the mother's name holds significant importance, and on the Day of Judgment, everyone will be called by their mother's name.

## **Rijal ul Ghayb: The Unknown Men**

The Rijal ul Ghayb, or the Hidden Saints, are pious servants of Allah who offer assistance to believers in need, especially those who are suffering or facing difficulties. These spiritual beings are known to appear in various incidents throughout history, and there are specific methods for meeting them. Their locations are influenced by time and direction, with the lunar calendar being the primary tool for tracking their whereabouts. The solar calendar does not apply in this context.

When performing rituals involving the Rijal ul Ghayb, it's crucial to face away from their direction. This means you should have your back to them while performing the ritual, as facing them can lead to severe consequences such as illness, loss of wealth, or madness, which are often incurable by worldly means. In such cases, the cure involves specific rituals, extensive repentance (Astaghfar), and recitation of Salawat, but even then, finding a highly purified and spiritually adept individual to guide you can be extremely challenging.

Regarding their numbers, there are various claims about how many Rijal ul Ghayb there are—ranging from 40 to 80, 313, or even 1200. However, based on teachings from my spiritual mentor, the exact number is 80. This group is composed of 41 humans, 19 angels, 11 Muwakkils (spiritual intermediaries), and 9 Jinn. They gather every night at a specific time and place, organized in four rows: the first row consists of humans, the second row of angels, the third row of Muwakkils, and the fourth row of Jinn.

The Rijal ul Ghayb are positioned in different directions based on the lunar calendar dates. Here is the distribution of their presence:

- **East:** 7, 14, 22, 29
- **West:** 27, 19, 12, 4
- **North:** 30, 23, 8, 15
- **South:** 3, 11, 18, 26
- **North Eastern:** 6, 21, 28
- **South Eastern:** 1, 9, 16, 24
- **North Western:** 5, 13, 20
- **South Western:** 2, 10, 17, 25

## **Time and Place in Spirituality**

Each Quranic word, letter, and name of Allah is accompanied by Muwakkils, hidden and immensely powerful creatures of Allah. Their true power is beyond human comprehension. Muwakkils are constantly engaged in the dhikr of Allah and are inherently linked to His names and words. They become active whenever these divine names or Quranic verses are recited, whether during prayer, Quranic recitation, or any other related ceremony. However, their presence remains invisible due to the reciter's limited spiritual strength.

When a person performs a specific ritual, Muwakkils start to appear. Their visibility typically increases towards the end of the ritual. By the final day, they will communicate with the person, providing guidance and alleviating fear, thereby allowing the person to endure their presence. Muwakkils then establish terms with the individual, agreeing to assist and obey them in achieving positive outcomes.

To properly engage with Muwakkils, it is crucial to adhere to precise timings and locations for rituals. For instance, if a ritual begins at 9 pm, it must be performed at exactly 9 pm each day, in the same place, which should remain clean and pure. Deviating from this schedule or changing the location can disrupt the ritual's efficacy.

Moreover, it is imperative to avoid instructing Muwakkils to perform any forbidden or evil actions, as this could have severe and harmful repercussions. Spiritual practices must be approached with seriousness, love, devotion, and a state of purity, as spirituality is a sacred path guided by divine principles.

## **I am Ali, I am Elia, I am Kabir**

### **(This is a Sign for Spiritual Seekers)**

We were told by Abu'l-Abbas, Muhammed bin Ibrahim bin Ishaq al-Talaqani, may Allah grant him mercy, that he said: We were told by Abdul-Aziz bin Yahya al-Jaloudi in Basra, that he said, I was told by Mughaira bin Muhammed, that he said: We were told by Raja'a bin Salama, from Amru bin Shimr, from Jabir al-Ju'fi, from Abu Ja'far, Muhammed bin Ali, peace be upon them both, that he said: The Commander of the Believers, Ali bin Abi Talib, Allah's blessings be upon

him, gave a speech in Kufa after his return from Nahrawan, and it had reached him that Mu'awiya is verbally insulting him, cursing him and killing his companions, and so he stood up to give a speech. Then he praised Allah and commended Him, and he sent blessings upon the Messenger of Allah, Allah's blessings be upon him and his Family, and he mentioned what Allah bestowed of grace upon His Prophet and upon himself, then he said: Were it not for a verse in the Book of Allah, I would not have mentioned what I am now mentioning in this position of mine. Allah, Exalted and Glorious is He, says: "And as for the grace of your Lord, then speak" (93:11) O Allah, to You belongs the praise for Your grace that cannot be counted, and Your favor that cannot be forgotten. O people, indeed, it has reached me what has reached me, and verily, I see that my time has come near. It is as if I am with you and you have forgotten my case, and I am leaving among you what the Messenger of Allah, Allah's blessings be upon him and his Family, left; the Book of Allah and my Family, that is the Family of the Guide to Salvation, the Seal of the Prophets, and he is the Master of Nobles and the Selected Prophet. O people, perhaps you might not hear a sayer say the like of my saying after me, except for a calumniator. I am the brother of Allah's Messenger, the son of his paternal uncle, the sword of his wrath, the pillar of his victory, his strength and intensity, the circling mill of Hell, its pulverizing grinders. I am the orphanizer of boys and girls, I am the grabber of souls and the punishment of Allah that He will not repel from the criminal people. I am the quarrelling with heroes, the slayer of knights, the executor of those who disbelieved in the All-Merciful and the in-law of the Best of mankind. I am the Master of Successors and the Successor of the Best of Prophets. I am the Door to the City of Knowledge and the Keeper of the knowledge of Allah's Messenger and his inheritor. I am the husband of the Batul, the Mistress of the Lady of all the worlds, Fatima, the godfearing, the clean, the pure, the good-doer, the guided, the beloved of Allah's Beloved, the best of his daughters and progeny and the sweet smelling plant of Allah's Messenger. His two grandsons are the best of grandsons, and my two sons are the best of sons. Does anyone deny what I say? Where are the Muslims from the People of the Book? My name is, in the Injeel, Elia, and in the Tawrat, Bara', and in the Zabur, Ara, and among the Indians, Kabir, and among the Romans, Batrisa, and among the Persians, Jabtar, and among the Turks, Batheer, and among the blacks, Haitar, and among the shamans, Boyi', and among the Abyssinians, Bathrik, and for my mother, Haidara, and for my wet nurse, Maimoun, and among the Arabs, Ali, and among the Armenians, Fareeq, and for my father, Dhaheer. Alas, I am, verily, specified in the Qur'an with names. Beware from overlooking them, lest you aberrate in your religion. Allah, Exalted and Glorious is He, says: "Indeed, Allah is with the truthful" I am that Truthful, and I am the Announcer in this world and the Hereafter. Allah, Exalted and Glorious is He, said: "Then an announcer will announce among them: May the curse of Allah be upon the wrong-doers" (7:44) I am that announcer. And He said: "And an announcement from Allah and His Messenger" (9:3). I am that Announcement. And I am the Good-Doer, about whom Allah, Exalted and Glorious is He, says: "Indeed, Allah is with the good-doers." (29:69) And I am the One with the heart, about whom Allah says: "Indeed, in that is, verily, a reminder for he who has a heart" (50:37). And I am the Rememberer, about whom Allah, Exalted and Glorious is He, says: "Who remember Allah whilst standing and sitting and lying on their sides" (3:191). And we are the people of the Elevations, I, my paternal uncle, my brother and the son of my paternal uncle. By Allah, the Divider of the seeds and kernels, the Fire will not enter into a lover of us, and no hater of us will enter Paradise. Allah, Exalted and Glorious is He, said: "And on the elevations are



men who recognize all by their marks” (7:46) And I am the in-law, about whom Allah, Exalted and Glorious is He, says: “And it is He who created from water, a human being and made him (a relative by) lineage and marriage” (25:54) And I am the Conscious Ear, about whom Allah, Exalted and Glorious is He, says: “And (that) it is perceived by a conscious ear” (69:12) And I am the Peace to His Messenger, about which Allah, Exalted and Glorious is He, said: “And a man belonging entirely to one man” (39:29). And from my sons is the Mahdi of this nation. Alas, your misfortune has, verily, been made that with hatred to me, the hypocrites are recognized, and with love to me, Allah tests the believers. This is the covenant of the Prophet to me: None will love you, except for a believer, and none will hate you, except for a hater. And I am the carrier of the banner of Allah’s Messenger, Allah’s blessings be upon him and his Family, in this world and the Hereafter. The Messenger of Allah is my precedent, and I am the precedent of my Shia’. By Allah, my lover will not become thirsty, nor will my ally fear, whilst I am the Ally of the Believers and Allah is my Ally. It is sufficient for my lovers to love what Allah loves, and it is sufficient for my haters to hate what Allah loves. Alas, it has, indeed, reached me that Mu’awiya has verbally insulted me and cursed me. O Allah, intensify Your hit upon him, and send down the curse upon the deserving, Ameen, O Lord of all the worlds, the Lord of Isma’eel and the Sender of Ibrahim. Indeed, You are Praised, Commendable. Then he, peace be upon him, stepped down from his old camels, and he did not return to it until he was killed by Ibn Muljim, may Allah curse him. Jabir said: We will come to interpret what we mentioned of his names. As for the saying of him, peace be upon him: “My name is, in the Injeel, Elia, it is Ali in the tongue of the Arabs. And in the Tawrat, Bara’. He said: He was free from polytheism. And among the shamans, Boyi’, it is he who takes a place and frees another from a place, and he is the one who returns the truth to its places and invalidates falsehood and impairs it. And in the Zabur, Ari, and he is the lion who beats the bones and devours the flesh. And among the Indians, Kabir, He said: They read in books which include the mentioning of Allah’s Messenger, Allah’s blessings be upon him and his Family, and it was mentioned in them that his supporter is Kabir, and he is the one who if he wants something, he persists on it and does not depart from it until he reaches it. And among the Romans, Batrisa. He said: He is the seizer of souls. And among the Persians, Habtar, and he is the falcon that hunts. And among the Turks Batheer. He said: He is the tiger who if he puts his claw into something, he penetrates it. And among the blacks, Haitar. He said: He is the one that cuts joints. And among the Abyssinians, Bathrik. He said: He is the destroyer of everything he comes across. And for my mother, Haidara”. He said: He is the one with the firm opinion, the acquainted, the digger, the observer into the details of things. And for my wet nurse, Maimoun. Jabir said: I was informed by Muhammed bin Ali, peace be upon him, that he said: The wet nurse of Ali, peace be upon him, who nursed him was a woman from the sons of Hilal. She had left him in her tent, and with him was a milk brother who was older than him in age with one year except for a few days. Near the tent, there was a well, and so the boy went to the well and put his head into it. Then Ali, peace be upon him, crawled behind him and the foot of Ali, peace be upon him, tangled to the tent’s rope, and so he pulled the rope until it came on his brother and tangled itself to one of his feet and one of his arms. As for hand, it was in his mouth, and as for the foot, it was in his hand. Then his mother came and managed to save him, and she yelled: O my jawbone, O my jawbone, O my jawbone for a fortunate boy who saved for me my son! Then they took the two boys from the top of the well while they were amazed of his strength, due to his childhood, the tangling of his foot

to the tent and his pulling of the child until they managed to save him. Then his mother named him Maimoun, meaning blessed, and the boy among the sons of Hilal was known as the one tangled to Maimoun, and so were his sons till today. And among the Armenians, Fareeq. He said: The Fareeq is the bold who is feared by people. And for my father, Dhaheer. He said: His father used to gather his sons and the sons of his brothers and then order them to wrestle, and that was a tradition among the Arabs. Ali, peace be upon him, used to expose his two solid, short, forearms when he was a child, and he would wrestle his big and small brothers, and the big and small ones of the sons of his paternal uncle, and he would defeat them. Then his father would say: Ali has gained victory . Hence, he named him Dhaheer. And among the Arabs, Ali. Jabir said: The people of knowledge differed with regards to why Ali was named Ali. A group said: None from the sons of Adam have been named with this name among the Arabs nor among the non-Arabs, except if a man of the Arabs would say: This son of mine is high , intending to refer to highness , not to name him, and that people were only named with it after him and during his time. Another group said: Ali was named Ali due to his sublimity over everyone who sword-fought him. Another group said: Ali was named Ali because his house in the Gardens is elevated to the extent it aligns with the homes of the Prophets, and there is no Prophet whose rank elevates the rank of Ali. Another group said: Ali was named Ali because he mounted the back of Allah's Messenger, Allah's blessings be upon him and his Family, with his feet, out of obedience to Allah, Exalted and Glorious is He, and none has mounted the back of a Prophet other than him, during the bringing down of idols from the top of the Kaaba. Another group said: Ali was only named Ali because he was married in the Highest of Heavens, and none from the creations of Allah, Exalted and Glorious is He, was married in that place other than him. Another group said: Ali was only named Ali because he was the one of the people with the highest knowledge after Allah's Messenger, Allah's blessings be upon him and his Family.

## **A Ritual to Meet Imam Ali**

It is indeed possible to meet Imam Ali in real life, even in this current time period. There is a specific ritual that can be performed to meet Imam Ali in the physical world while being awake. He will come in physical form to meet the person. The words involved in this ritual are not from the Quran or Hadith but are taught through self-reflection, either in a dream or while awake, when the person's spirit is in the higher realm, the realm of Malakut. This dhikr is not meant to be disclosed to the masses but only to those who are deemed worthy. The ritual begins on the first Thursday of the lunar month and must be performed in a secluded place. It should never be done at home. Ideally, the location should be one where the population is low, and no one is present. If there is a lake or river nearby, it is even better. The person must be clean both physically and spiritually, and must refrain from sins. At the secluded place, near the lake or river, the person begins reciting the dhikr. The ritual lasts for 41 days, with the dhikr recited 21 times daily. It is a very short dhikr, but it is powerful and effective. Throughout the ritual, the performer will face many difficulties and challenges. The most common challenge is the sudden appearance of storms, thunder, and strong winds during the ritual, and sometimes even a rain of rocks.

Around the 16th or 17th day, the Shah of the Jinn will appear and attempt to stop the person from performing the ritual. However, there is no need to worry, as the jinn cannot cause any harm. The

person should ignore the Shah and continue focusing on the dhikr. On the 21st day, after completing the dhikr, the person will hear the footsteps of a horse. A man riding a horse will then appear, his face fully covered by a veil. He will say, "I am Haider, the servant of Allah and the brother of Prophet Muhammad. O person, tell me why you have called me. What do you need?" At this moment, it is up to the person to express their needs. However, when they first see Imam Ali, they will be captivated by his presence, as light will radiate from his body, and his beauty will be beyond anything they have ever seen. While it is possible to ask for an army of jinn and muwakkils to help the needy and poor, or for wealth, or even for a miracle, it is important to recognize that during the ritual, the person will have already received many favors. Thus, it is advised to humbly tell Imam Ali, "You know best what I need. Grant it to me, O servant of Allah and brother of Prophet Muhammad." Imam Ali will then give the person what is best for them. A worthy individual once received a ring from Imam Ali, which allowed him to perform Taiy al Arz, but he later lost it and still mourn this loss today.

### **Taiyy al Arz: The Ability to Go Anywhere Within a Blink of Eye**

There are specific words that, when recited, enable a person to travel anywhere instantly, even faster than the blink of an eye. This ability is reminiscent of the famous incident involving Prophet Solomon. In this event, a man named Asif bin Barkhiya, who was part of Solomon's nation, brought the enormous and incredibly heavy throne of Queen Bilqees from a distant land in an instant. Remarkably, Asif did not even know the exact location of the throne.

When Solomon asked the jinn how long it would take them to bring the throne along with the queen, they responded that it would take some time. However, Solomon then asked who could accomplish the task much faster. It was then that Asif bin Barkhiya declared that he could do it within the blink of an eye. Asif was also a companion of Prophet Dawood, and he was able to perform this miraculous feat using the Ism e Azam, a divine name of great power.

It has been told to us that the Ism e Azam that he used was "Ya Zul Jalali Wal Ikram". This powerful name enabled him to bring the throne of Queen Bilqees from a faraway land instantly, even without knowing its exact location. The divine name holds immense spiritual power, and by invoking it, Asif was able to accomplish what seemed impossible within the blink of an eye.

However, there is a specific Amal (spiritual practice) after which a person will come to the reciter and present them with a ring. This ring bestows upon the reciter extraordinary abilities, including the power to cure illnesses, travel anywhere instantly, find answers to questions, and perform many other miraculous feats. The ring serves as a conduit for these abilities, enabling the reciter to wield immense spiritual power.

### **Sword of Imam Ali: Converting the Tongue into Zulfiqar**

Imam Zain al-Abideen stated, **"Dua is the weapon of the believer"**. We use our tongues to speak and utter words, and certain words carry significant power. We have Quranic words, the words of prophets, and the words of Imams. There exists a specific dhikr that can be recited at any time of the day without any restrictions or dangers. However, one must avoid sins. The effect of this dhikr is that the reciter's tongue will become like Zulfiqar. Whatever the reciter says will surely come to

pass. If he tells a person to "Die," that person will indeed die. If a person wants to make a dead man come to life, it is also possible with those specific words. This is the system of Allah, and there is knowledge far beyond this. We are just simple humans. May Allah help us.

It is up to the reciter whether to speak good or evil. But I must warn you: use this dhikr only out of love for Allah and the Ahlulbayt, and to help the needy and destitute. Solve their problems with the dhikr, and if an oppressor tries to harm you, first attempt to resolve the matter peacefully. Do not utter words that will harm him. Invite him to Allah and to that which is good. However, if you need to teach the person a lesson, only say what will affect him directly. For example, do not say, "May your whole family die," as his family is not responsible for his actions; the individual alone bears responsibility. Try to avoid saying words like "Die" except in the most serious situations. I recommend practicing patience and praying for the person's guidance. However, you know best what to do. In this world, our aim should be love, respect for others, and being a helping hand.

## **Mysteries of Stones: Aqeeq Ring**

**Imam Jafar al-Sadiq said:** "The first stone to affirm the oneness of Allah, the Prophethood of Muhammad, and the Wilayat of Ali was the aqeeq stone. This stone accepted the testimony of the Prophethood and the leadership of Ali before any other stone did."

**Imam Jafar al-Sadiq has been narrated saying:** "No hand that reaches out to Allah is dearer than the one that has an aqeeq ring on it."

**Imam Jafar al-Sadiq said:** "The Prophet said, 'Wear the aqeeq ring, for it will bring you tranquility and protection from harm. Indeed, Allah has made it a means of guidance and it is a sign of faith.'"

Rings are often utilized by those engaged in mystical or sacred knowledge. Certain rings are crafted during specific times and can grant unique abilities. For instance, some rings can render a person invisible, allowing them to be seen only by those they choose to reveal themselves to. These rings may feature a specific phrase, a secret Ism-e-Azam, or a particular letter inscribed on them, which gives them significant power. However, if the ring falls to the ground, its effects are lost. To restore its power, the person must perform a 2-rakat prayer with the intention of asking Allah to restore the ring's effectiveness and capabilities.

The Ring of Solomon is also well-known and holds a significant place in mystical and sacred knowledge. According to traditions passed down through esoteric circles and the sacred knowledge of the "Heart," it is said that Prophet Suleman's ring was made from aqeeq that was composed of light. Imam Ali is believed to have been the intermediary who presented this ring to Prophet Suleman. Some people, including scholars and those engaged in religious studies, hold this belief. However, this knowledge is considered to be beyond the reach of traditional scholars, reserved instead for seekers and those who are deeply devoted or "Majnoon" in their love for Allah and the Ahlulbayt.

## **A Station: Being in the Presence of 12 Imams**

Once a person falls in love with the Imams,  
Their spirit embarks on a journey unseen,  
Traveling through realms unknown,  
Where light shines and three mountains gleam.  
These mountains, painted in hues of red,  
With a beacon shining from the crest,  
Green light pours forth from the beacon,  
And into the lover's heart, it finds its rest.  
But in this realm, lovers don't absorb  
They radiate a light of their own,  
A beacon of love, pure and true,  
In a world where their devotion is known.

There is a dhikr revealed in a dream state that grants a believer the extraordinary ability to transcend their spirit into the presence of any of the Twelve Imams at any time. The most auspicious moments for this practice are late at night, particularly during Namaz-e-Shab and up until Fajr. During these sacred hours, the person can seek advice from the Imams and acquire divine wisdom.

One of the most profound experiences, besides being in the presence of an Imam, is the transformative effect of their words. Mastery of this specific dhikr enables the believer to cure any illness by simply reciting the names of the Imams. This dhikr, once properly grasped, imparts a powerful spiritual remedy through the sacred names of the Imams.